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the alleged cession of the Pentapolis and other territory in Italy by Pippin to the popes as a temporal possession, which grant Karl the Great should afterward have confirmed, a statement which first appears in the *Vita Hadriani I.* by an unknown biographer. Dr. Martens affirms that the three chapters (41, 42, and 43) of the *Vita Hadriani I.* which contain this statement are not genuine, but later additions. It is not the first time that the author has made this assertion; twice before, once in 1881 and again in 1886, has he done so, has published his proofs, and has had the satisfaction that they have been accepted by historians like Heinrich von Sybel, Leopold von Ranke, and others. In the book under review Martens furnishes additional proofs for his former assertions. He first gives a succinct and lucid account of the true relation existing between the popes and the Frank kings between the years 754 and 814. This account is based upon the original sources, large extracts of which are quoted. The characters of Karl the Great, Hadrian I., and Leo III. are described. The crowning of Karl the Great by Leo III., Dr. Martens thinks, was not a piece of stage performance, as is held by some historians; he grants, however, that neither Karl nor Leo III. attached any political significance to it. The second division of the book is given up to a minute, comprehensive, and searching criticism of the three non-genuine chapters of the *Vita Hadriani I.* The biographer of this pope states that Karl the Great had had several copies of the solemn compact drawn up, according to which Karl was to deliver up to St. Peter the territory in question, and still no copy of this compact has ever been found, nor has the biographer been corroborated by any annalist or historian of the eighth or ninth century. Then, too, no pope before the tenth century appealed to this alleged solemn agreement. The language, Dr. Martens holds, is suspicious and contradicts all the other contemporaneous sources, Roman and Frank, in their description of the relation between the popes and Karl the Great. In the last division of the book the author gives an extended criticism of all the works that have appeared for or against this question since 1883.—A. J. RAMAKER.

Kämpfe und Siege des Christentums in der germanischen Welt. Von Dr. theol. Gerhard Uhlhorn. (Stuttgart: D. Gundert, 1898; pp. 346; M. 3.) This is not the first book Dr. Uhlhorn has written on a subject in direct connection with Christian history. While his three books on Christian charity supply a real want in that department of literature, he is perhaps best known by his *Conflict of Christianity with*

Heathenism, a book which, although written more than twenty years ago, is still regarded as a standard work. The book under review may be looked upon as a continuation of this last-named book. Indeed, the author tells us in the introduction that his latest book is the fulfilment of a desire on his own part, as also of a wish often expressed to him by his friends, that he might continue to treat other periods of church history as he had treated the first three centuries. The subject he has chosen allows him to touch upon all of the important movements of mediæval Christianity, in so far as they have a bearing on the German people, and so the book might with equal propriety be called a history of German Christianity during the Middle Ages. To write a book of less than 350 pages on so vast a subject, giving due emphasis to movements that are of particular importance, noticing others but slightly that are of secondary worth, and leaving out altogether such as are not needful for a condensed historical survey, this is certainly a difficult task. Dr. Uhlhorn has done this, and has done it admirably. Subjects like the following are treated at some length: "The Introduction of Christianity into Germany;" "The Organization of the Roman Church;" "The Conflict of the German Emperor with the Papacy;" "The Doctrinal Errors of the Roman Church;" "Evangelical Protests and German Mysticism." The clear and simple style of the book will add much to its popularity, and the careful, discriminating statements in the treatment of great Catholic teachers will please both Protestant and Catholic readers.—A. J. RAMAKER.

Geschichte und Dogmatik. Eine erkenntnistheoretische Untersuchung. Von Dr. Ernst Vowinckel. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1898; pp. 111; M. 1.60.) In five short chapters the author discusses "the foundation of the mental sciences," "the analysis of the perceiving subject," "the apprehension of history," "theological thinking," and "idea and history"—in difficult German and without the usual German coherency of thought. He considers that the effort for "unitariness" of knowledge (*Erkennen*) is more strenuous than ever, and that this is grounded in the nature of mind and its history (one might reply to him that philosophic interest has passed away from the epistemological problem), and makes the claim that this "unitariness" of knowledge begins in theology. Add to this his other thought, theology mediates between the ideal and the historical, and one has his point of view.—*Christ the Vitalizing Principle of Christian Theology.* An Address delivered upon the occasion of his inauguration